

alone, but his power is (1) in the study of the word of God and (2) to impart the same to his audience. The Bible injunction is "study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

#### SOCIABILITY.

Then again, in order that a minister may become a "power" for good he must be sociable, must be courteous, in short must have a good word for all, both old and young. In his sociability however he must be considerate, must not overreach the sphere of his influence. Should be grave but always pleasant. When meeting with young as well as old people be sure to have a kind word for all, with a smile. Even if we meet an enemy speak to him in kindness. If our enemies should speak rashly to us, we should always remember the injunction that "a soft answer turneth away wrath, but grievous words stir up anger."

As said before we must not overreach the christians' boundary line and enter into questionable or sinful amusements or levity or anything that is not strictly christian, in order to gain outside people, this is wrong. The Bible is not elastic, it does not stretch. In some preachers there is altogether too much idle talk, and levity, and vanity, and fun, for the more solemn and composed christian, and is disgusting to the refined christian lady or gentleman, hence no power there.

A minister may be very much strengthened and become a power for good in visiting the members of which he is the pastor and elder, not only to have a social and religious chat but to give as well as to take counsel.

A preacher must not gather the idea that he knows it all and what he doesn't know wouldn't make much of a book. It is necessary sometimes to take advice and counsel of the humblest laymembers of his charge, and in so doing he will gain the respect of all his members. Not only visit his members but others as well, and impart unto them some of the spiritual manna that is so much needed among the outside world. Then we will be laborers with God, we will be God's building, we will be God's husbandry, God will manifest his power in us and hence will be a power for much good in the world. Then again a minister must not be a busybody, but should strictly attend to his own business.

In order to have a more extended acquaintance a minister must not always stay at home to preach, not always be local, but should be itinerant as well, sometimes at least, and in so being a missionary, he will not only extend his usefulness to others but will be benefitted himself, hence will be a power to himself and to others.

With the minister it is work! work!! all the time and without ceasing. An indolent person is not fit for the ministry. It takes a person full of industry, to be a minister of power and influence. Again if a preacher is gifted in vocal music or voice culture, it is a great help to him, and is one of the characteristics of his success in his ministerial developements. Hence one of the secrets of his power.

But brethren I would be trespassing upon time, and perhaps weary your patience, in entering upon every avenue that might be entered upon to ferret out all of the "preacher's secret of his power," but I think that whole matter may be summed up and placed in a nut shell in the following language. A preacher that would be a power for good, must be a man or woman of influence at home and abroad. Temperate in all things. Not slothful in business. Apt to teach. Not a grumbler. Not a busybody in other men's matters. Grave, chaste, of good report, not only of them that are within, but of them that are without also.

#### SOME OF OUR NEEDS.

MRS. D. B. ZOOK.

Our Lord has gone on a journey to a far country. Before he left he planted a vineyard, has invited willing workers and offers good wages.

He says the work is not so hard provided we use the right tools. The vineyard is world-wide and the work plenty. We need not go to the Klondyke regions, run the risk of losing everything and gain nothing. We have the assurance of a great reward, with instructions how to obtain it.

In this work we need acquaintance with God's word. It is necessary to study it prayerfully, not as Bob Ingersoll studies it, for arguments sake, but that we may know how to work for Jesus. I know it is easier to ask some one than read for ourselves.

Catholics depend on the priest to do the reading and praying for them. Sorry to say we find Protestants doing the same with the preacher; it is

enough for them to think the preacher knows. The Bereans are a good example in "searching the Scriptures" to see whether the preacher is telling the truth.

I know a woman who finds no excuse for the Catholics' ignorance of the Bible; yet I have never heard her quote a passage of Scripture to my knowledge.

Christ made it very important for us to study the Bible. He says, "The words which I have spoken unto you shall judge you in the last day." It's time we are to our Bibles. When teachers prepare for examination they study the books in which they expect to be examined.

We often hear people say "I wish I knew as much about the Bible as this or that one." Who is responsible for all this in the land of "Bibles and gospel liberty?" The thought of going into judgment, unacquainted with the teaching of the Bible is a serious one. When a girl I used to go, every day, to the attic or somewhere off to myself, where I prayed and read a chapter; now I wish I had done more of it. "Acquaint thyself with God" has been sounded down the ages.

A prayerful spirit is essential to our salvation, hence we need to talk more with God. "Ask what ye will," is a promise, only to those who have the word abiding in them. I often wonder why Elijah prayed for a famine. He had the word abiding in him, was sure of an answer and it came. He asked a blessing and the rain came down. He trusted God to the restoration of the widow's son. But when he thought his enemies were seeking his life he got afraid and didn't know what to do. The Lord knew what to do with such a man, and sent a chariot to take him away.

Daniel knew the worth of prayer, and three times a day opened his window to talk with the Almighty. David in the spirit of prayer, says: "Let the meditations of my heart be acceptable in thy sight, my Lord and my Redeemer."

Do we wonder why Paul made converts wherever he went. Read the story of his missionary journey, why prayer seemed to be the vital breath of the man. Jesus was much given to prayer. He didn't wait till he got to prayer meeting or Endeavor, then call on some one gifted in prayer to lead, but he talked much with his Heavenly Father where no one else could hear, sometimes in the mountains, sometimes elsewhere.